M 1414

New York

[redacted] Must Remain in Transcription Room

Tuesday June 4, 1968

MR. NYLAND: Yesterday I mentioned about Group two, the smaller groups taking over, so that last night was the last Group two meeting on a regular schedule, and that the next one will be the general meeting once a month, which might be by the end of this month or by the beginning of the next. I also mentioned that the particular reason for that is naturally two-fold: one for the people who come to be able to ask their questions in a smaller group; and the other is for the leaders to be able to have a chance to find out what they really know, and that they can talk about it. I made a statement then that the character of the Tuesday was changed a little bit, and it might have led to some misunderstanding that it implied that the Tuesday in the future would only be for those who were leaders in the smaller groups. I do not know if you understood it that way or if you understood it the way I mean it, that is, simply that the matter of discussion for Tuesday will be more and more on the different questions and the difficulties that each leader of a smaller group will encounter. That of course the attendance to Tuesday is as usual, and anyone belonging to this group will continue to come if they wish. But that the subject matter will be more related to the difficulties of how to explain to new people certain questions about Work. And I have a feeling that all those of Group one would profit a great deal by the actuality of such a thing which becomes a reality for those who have to face it, and that those who are not as yet leaders but later on perhaps will feel inclined of saying certain things about Work for others, that they can profit by the difficulties that are involved. It also might mean for them that perhaps they will hesitate to speak or to have a Group two prematurely. So if that is straightened out, I hope you understand then that this group will continue as usual and we will still have it in New York.

I said also yesterday that as far as next week is concerned, there is not going

to be any activity for us, that is, for the groups as a whole. So there will be, you might call that, vacation. No Monday, no Tuesday, no Wednesday, and no Friday. That is, also the smaller groups should not meet. The reason for that is two-fold. Again, it's for people to have a chance to have a week without any necessity of attending a meeting. But that is secondary to the different forms of knowledge or assumptions which have circulated regarding possible catastrophes to New York City and to the surrounding immediately here, including of course the general disturbances which might take place not only here but also elsewhere. I've explained it a few times, and I've said it simply because I want to alleviate to some extent such anxiety, and also to emphasize the necessity of actually finding in yourself something much more solid with which you then can counteract any forms of hysteria which might affect you. And of course I've given the advice that if one is in any way concerned and afraid to some extent, that then such people, not having the necessity of coming to New York for groups or staying here, have a chance to take the uncertainty for certain and leave the city if they possibly wish. Now it does not mean that I myself believe in such calamities. As far as I'm concerned it doesn't matter very much. Moreover, I don't think that what we consider a calamity might not be in the kind of a shape that we usually consider it to be, and it may be attached to a general condition, which can affect one also hysterically, and it may not be immediately a destruction of certain things that now exist of a material form. But I don't want to go too much in detail about that at all, and I don't want to claim that I have inside information. I go by what in general might happen or is assumed or some people talk about, and I have warned about that possibility and only as a possibility, and that it is up to each person to decide what they want to do and can do. That's as far as I will go in explaining the reason for not having groups next week. I'll be away from this Thursday on, there is not even any particular indication which part of the earth might be affected. So you might not even look at my trip

to Europe as an escape. ¶ But in a general way, conditions as far as I can see will continue, the way they are, still perhaps a little bit more difficult, and perhaps even a little bit more confused. But we've talked about that already for some years. And that the result of what we call our progress is actually having a very deleterious effect on the condition and psychological state of the people. And that that is one of the more reasons why one ought to be interested in establishing something for oneself within, so that one could if necessary and under certain conditions return to that and not be affected as much by the outside world, whatever may happen. If the question of one's life is dependent on one's inner condition, then it behooves us to find out what is meant by this inner condition, and to make that inner state much more of a reality than it is in ordinary life. And for that reason I think persons ought to be interested in Work on themselves because one's real self resides in one's inner conditions, Not on the outside periphery. ¶ The barn activities will continue while I'm away under the management, as you know, of the fourteen people. The men are headed by Robert who has taken the responsibility more than anyone else as you realize. As far as the women are concerned, I have mentioned it, this last Sunday or Saturday, and it is up to them to make decisions, and it's up to them as a whole to make decisions. I do not like simply that so-and-so happens to be assigned to such-and-such activity, when no one else of the women is advised about that. I have suggested that the women, whoever can be present, m eet together, and they discuss and talk about what ~~there is~~ has to be done and who should perhaps take the responsibility. This refers in particular to who is going to cook. There was a little discussion about Rhoda who had suggested that at certain times she would be available, but it was said in connection, at least I had the impression, that it would be this coming week-end and it turns out of course that she cannot do it. Again I say it is up to the women to decide this. And whatever may have been so-called given as an

assignment by individuals does not hold. It has to be an unanimous decision by the seven or as many as can be present, and then from there on someone can act as representative ~~for~~ of that kind of decision. I just want to say this in order to clear or to clarify certain things the way it ought to run. With all the desires for democracy and personal initiative it still remains a group, and there are still responsibilities ~~that~~ which have to be shared. It is even this way that when I'm here I am not taking responsibilities for everything. That is why I have asked fourteen people to help in order to distribute the responsibilities of such activities at the Barn which, in the first place, I could not handle on account of time, and in the second place I think should be shared by others and gradually become a preparation for the period that I will not be here. So it was necessary, I think, to clarify that so that there is no further misunderstanding about this. I expect to be back by the twentieth. That means, on that day, being Thursday, you will have had a chance to have your Monday, Tuesday and Wednesday meeting. I think we will continue exactly the same way, and anyone who wishes to be moderator for Monday can say so, and ask me if it is all right. ~~for~~ Or Tuesday and Wednesday ~~it is~~ exactly the same. It is not necessary to have the same person. I would like, this time, volunteers, and then we can decide instead of me trying to tell you ~~you are~~ or assigned ~~the~~ that kind of responsibility, or ask. I would like it to come from you. And I hope it will. Those who were not here last night, I would advise you at the proper time to listen to the tapes. There is a little different character in the meeting, and introduction and discussion of certain subjects from a different kind of light. I think it will help you to get a little bit more perspective. And that is the sole reason that I simply ~~apply~~ advise that, perhaps you can take off a little more time for that reason, and particularly because regardless of all the different activities in which you are engaged I still think that not enough time is spent on your own inner development. Conditions in ordinary life will overtake you more and more. And if you are not preparing at the present time to solidify that what belongs to you, really, and not the outside world, and not what is surface,

but that there is something in you that is much more dependable and can become solidified and crystallized out in a pure state, and then is available so that you can rely on any withdrawal and standing on that. If you don't realize at the present time how necessary it is for a human being to find out what his life can be, you will be more and more lost as the future unfolds itself. And that is why I keep on hammering almost until annoyance, telling you all the time, this is the meaning of work in order to give for yourself that kind of solidity so that you could become independent. Gradually the relationships with the different groups will be cemented. There will be more opportunity for different people to become responsible for certain groups. Attempts are being made of course and it is not always easy. And there may be a certain period of apprenticeship that one has to go through before you can find the proper attitude. But, at the same time again, it is like a stepping stone to be able to sit at your desk and listen to one of those tapes, and then to try to formulate of how you would have answered without having the necessity of answering it in the presence of such people. That's why I call it a stepping stone because it's fairly easy. That is, you have the time to think about it and then to formulate it at ~~your~~ leisure. At the same time the principle is still correct that you have to have something quite definitely to offer, when you think that what is being discussed is going off the beam a little. So anyone who still wants to do that kind of work, let me know. There will not be much opportunity, of course, before I go, but during the next couple of weeks you can think about it. And after I come back I hope we will be able to concentrate on all kinds of activities in relation to the barn, ~~and~~ in relation to these contacts with other groups, in relation to transcriptions, in relation to that what is so-called filing matter, in relation to that what has been greatly reduced, the question of résumés of meetings. All these different things are like little threads I would like to start to tie together and finally end up with a kind of an index information, of things of a general nature which may be useful for anyone who wants to continue research

on their own. ¶ I think it's quite essential, I think it is quite necessary that all of us understand the principles of Work in the same way. It is one of the reasons why I want to discuss these matters in the Tuesday groups. There should not be any division as far as perhaps the color of the formulation may be a little different, but the principle of that what is exact knowledge should be absolutely uniform and understandable, and also be given by each person in that same way. I've had too much experience when it was quite different and different groups were just left to their own devices without anything being done about it. And as a result these ideas of Gurdjieff have become twisted in certain sections for which of course I'm tremendously sorry. Because it was not the meaning of Gurdjieff to have that done even to the interpretations of All and Everything. The reason why he wrote it was in order to guarantee that there was something on which one could rely and to do away you might say with all the different kind of interpretations which have grown up as mushrooms by different people who want to explain Gurdjieff to other people. And that there are more and more indications of that kind when Gurdjieff and Ouspensky and Edgar Cayce are linked together in a discussion about the general ideas of Work, you see we are already on the wrong road when certain things become so mixed up that you can't unravel it any more. And it gives me much more the intention of making absolutely sure that what we are talking about is uniform. Aside from the fact that that what we are talking about may not be entirely the truth, and is of course also subject to some - a little bit - of interpretation, which always will come up to a certain extent. But if we are in agreement with many things, such possibility will be greatly reduced and that will be the purpose of what I have many times call the research group. How we can maintain it and how it can actually remain of value, also that remains to be seen, but at least we can make attempts in that direction. ¶ I have hopes that we will be able to publish some information of the index, and that it will not always stay on cards, but that after some time there will be the

possibility of publishing it in a suitable form, again not for sale, and again not for general publication, but still available as it is now available to some people who come to a library and who browse through it, and to see to what extent they can profit by it. Many of these little things gradually appear when people Work together will gradually disappear. All I ask is that you are patient whenever you are confronted with the idiosyncrasies of someone else, and that you will let it go for a little while in order not to lose yourself in such kind of complaints or criticism, but that you will be able to hold on to that what is important for you. And that therefore the behavior forms of the different people with whom you happen to work may not be so important. And they are not important when your concern is with yourself. And when in that kind of work your attention will go, there is very little left in order to criticize someone else who is not doing this and that in accordance with what you think ought to be done. The concentration of your own Work, the building of that what you wish for yourself, the improvements or the growth of your inner life, the relation of yourself towards spiritual values, the possibility of the building of a Soul which is more permanent than ordinary material forms, and the ability ultimately to be free from one's body, that is, the bondage which Earth now imposes on us, those are the questions that we are concerned with and not to become one's brother's keeper. But as I say that requires a great deal of patience and we are not used to it at all, we even think that we become much smarter if we know a little bit better than someone else. From the standpoint of Objectivity we are all alike - just little specks of dust. Now I do not know what you want to talk about, because I'll be away for a couple of weeks. You will have to settle affairs on your own. And you have to continue with what you have at the present time. It is not going to change fundamentally in that little period. And still I would ask you to revise and to consider time and time again, what is your attitude towards Work? What is your attitude towards the

group? What is it that still is unclear that you might bring up? Or what kind of experiences that you have had that may be useful when you describe them to someone else? I would say this question of theory - as long as you understand the place of the theory you don't have to be afraid of it. But usually the interest in theory is because you don't apply enough into the practical forms of life. As soon as you have experienced, the theory can help you at times to explain a little bit but it will not affect your desire to continue to have more experience which becomes your own totally, whereas theory only becomes part of you and will not help you enough in your ordinary daily living unless you start to apply what you understand of Work. Yah? ~~Yeah?~~ Who?

Peter Heim: I just wanted to mention something about answering — an experience I've had ~~that has been~~ sort of repeated in cycles since we started answering and which bothers me a little bit. ~~Just~~ is that I go through periods when there are times I feel I can talk. And then there are other periods - maybe for several weeks or months or more - when I feel I really have ~~something~~ nothing to say and as far as any running groups is concerned I still have that doubt that I'll have times like that when it's there is not really anything that I can say about Work. I'm not sure if there's any answer to that.

MARYLAND: Well, Peter, many times the question of answering is dictated by the questions asked. Now it does not mean that when one has a group, one has to be answering all the time. I don't think there would be anything wrong if, there are no questions, that one closes ~~the~~ a meeting. Also, when one doesn't feel like having a meeting, I think a small group still has a possibility of saying, "I'm sorry, not this week". There is another side to the coin. It may be that the fact that there are a small group of people coming together and who are actually and seriously interested in finding out something about Work, ~~and~~ that, because of that, one might be stimulated in trying to help them. Now that might take place even if, when one goes to a meeting and doesn't feel like talking, that that what is created by the questioning attitude on the part of

those who come ~~and~~ that something can be stimulated in oneself. And that for that reason it ~~can~~ may be quite useful. But I think that a person ought to be quite honest about what he wants to say. And if he feels that he cannot say enough or that he is not capable, exactly the same as when a question is asked ~~that~~ when he cannot really answer, it I think the honesty should prevail. And one can say then, after some time, it's too bad I'm not really fully equipped to have a meeting at any one time. I do believe that it will increase in its possibility, that is it gradually, that one will find out what one can or cannot do and one can regulate one's attitude in accordance with it. But there is no definite rule. Exactly the same way as there is no definite rule for anyone to have a group, because as you know I have not asked for it. I have asked for people who wish to. And I've not really assigned anything in particular and only perhaps in some conversations that I might have suggested ~~that~~ it would be good for you. But at the same time it's not that I would insist, that the other person ~~would know~~ says no, I don't feel as yet capable of doing it. And ~~in~~ such cases of course have happened. A person who wants to lead a group has to think a long time before he wants to take that responsibility. And that I think one is really in fear and trembling every once in a while when one faces a group of expectant questioners, of those who really come with something that they would have liked to have answered. ~~I would~~ Now it also means that whenever one is faced by that, that ~~you~~ don't have to answer all the questions in the same way that they would have liked to have it answered. I think one can discriminate very well, and say ~~well~~ but that is ~~really~~ not really the kind of a question that I ~~would~~ want to answer for you, and that I can answer it but I don't want to because it wouldn't be right. Or that if, in answering, one is led too much in a theoretical discussion and that many times such questioners, when they are new, are interested in arguing a little bit. And before one knows it, one is off the road a little bit too much and one is led by it. And I think that it is human nature that one is caught every once in a while to go into a discussion which is not particularly useful. But above all, everything that one does in this sense, everything that one does

regarding Work should be entirely free. That is, one should only become active when there is a very definite demand for it. That demand can stimulate one. And there is still the possibility that you don't want to answer to that demand. This is what I mean by freedom. For instance, if you want a group to extend for an hour or an hour and a half, there is absolutely no rule for that. You can finish a group in ten minutes if you want to. There is no reason to extend an answer for any length of time simply to talk. There is no rule against long answers. There is only a rule of the necessity of maintaining a level. And you could talk for a long time provided it makes sense and it doesn't violate this, what I mentioned—that it goes off into the ground as it were. Even theoretical questions, when they are not subject to arguments of wanting to be convinced, but when they are based on the actual questioning of that those who want to know, really want to know, there is no reason why you shouldn't answer on that kind of a basis. But there is no decision that anyone will make of saying that you have answered too long, when you are convinced that it is the right way of doing it. Now you may differ as far as the people who are listening to you. But that I think is also up to the people who come because again there is no desire, surely not on my part, that each person who comes to one ~~of the~~ meetings should continue to come to the same meeting all the time. That is why I mentioned this question of freedom, of going from one group to another, because you are concerned with yourself. You're are concerned with whatever there is of your life. If you don't get the proper answer or the stimulus from the person you go to, you are welcome to go to anyone. And when I talked about the ten different groups, that I hope will be in operation in a very short while, I said that there are more than enough different kind of types of people who will give you, at certain times, certain things that you believe you need. It does not mean immediately that whatever you might receive, and you don't like it, might not be good for you. Sometimes it can be quite useful to expose yourself to that, But it also would

mean in such a case that you're willing to be answered in a certain way which gives a great deal of friction within yourself. Again this depends entirely on the state in which you are, and to what extent you think what you need is right for you. Again that same question, if it is answered subjectively, you have to have within yourself a certain measurement that, subjective as it might be, is of the best quality in you. And there of course we make a distinction between ordinary subjectivity and subjectivity which is close to the line of going over ~~the line~~ into an objective field. And logically there is no sharp division between them, and it is sometimes very difficult to define for oneself what is really in the direction of objectivity. It would be easy if one could say that any amount of objectivity, small as it may be, will change the subjectivity. But it does not mean that when you are thinking, and really thinking and wish to feel and intuitively have an approach towards Work, that you can say then that it is already tinted with objectivity. ¶ I would like to refer to some of the difficulties that exist in smaller groups. Because the question every once in a while comes up: What is it really that creates in me a wish? And how is it that when this wish happens to come that then I may be engaged in activities ~~that~~ which are too much of my concern and with which I am identified? And should I, in such a case, stop and then attend to what is my wish, that is to Work, or should I try to introduce whatever I know as objectivity into the activity in which I'm engaged?" I talked yesterday a little bit about Man Number Four. And the operation of Man Number Four in an ordinary person who consists of one, two, and three. And that a man as one, two and three, simply for the sake of describing him more or less, is pronounced in any one of the three centers, and sometimes pronounced a little bit more equally in all three, or sometimes in two, and sometimes at the expense of the third, and whatever it is that the type of a man is, as an ordinary human being functioning on Earth. And that besides that there is something he calls his inner life, and which starts with a person ~~with him~~ in his feeling whenever he starts to

question that what he is on earth as something that has only an end on earth. But that he questions for himself the possibility of that why is it that I am really born now and in the conditions in which I now happen to live? And what should I do about it? And if I do something about it, am I entitled then to the fruits of my efforts? In other words, more or less in different people, and surely sometimes developed to a very high degree, and sometimes just a little bit touching the surface of one's inner life, there are questions which man has, and which he likes to have answered, and which make him concerned about the existence of his life on earth, and although he cannot explain the reason and the meaning of his own existence, at least he has a questioning attitude towards it. Usually it is more developed in one's feelings than in the mind. And I've said many times that that what is one's feeling as Man Number Four belongs to a very special part of his emotional state, in which he is interested in the possible development or in using the potentialities of himself, and also linking this kind of a desire with the possibility of growing out of the state in which he is towards what he calls a higher form of living, ultimately maybe ending in His Endlessness. Which is a paradox, but nevertheless, it belongs to the understanding of infinity. So that man, when he is Number Four, is still dependent on certain thoughts of a very pure kind and which Gurdjieff calls the Lights of Karatas which take place in his mind. And that therefore the beginning in each person, regarding the possibilities of Work on himself, is in him two-fold and is in him subjective. That is, the wish to create something which could start to function objectively, is based on a subjective wish and a subjective belief, and to some extent a subjective intuition and a subjective knowledge. And it results in the creation of something that becomes intellectually pure, even if I assume that it exists in the beginning "as if", and that also there is what I've always called a certain benevolence in the "I" of a man, with which he remembers that he has come from the creation or the creative effort of a subjective man.

And that, because of this realization of the collecting of data in an objective sense, which are more truthful, that the truth for him extends further in an emotional attitude which the 'I' must have towards it. And that he considers that what is subjectivity as his mother, and that he becomes as a consciousness interested in acknowledging where he came from, what made him be born exactly the same as ordinary man is born on earth out of life, which undoubtedly existed before he was conceived, that in exactly the same way that whenever man considers the possibility of the creation of 'I' that when this 'I' is bound to him and that when the 'I' starts to develop, becomes more cognizant of the fact that that 'I' has a responsibility towards it. So when the question now comes up: what will I do in ordinary life whenever the thought appears to me, my question is only how much at that time exists of 'I', and how much at that time exists of these higher forms of my emotional or even an intellectual state which are still subjective but which are close to the possibility of going over into an objective something. This is the consideration of the states in which a man is aware of some of his energies. That is, he has to become much more sensitive to that what is taking place in himself, and he has to be able to distinguish different rates of vibrations. You might say that this is a long process for a man, because very often we decide about energy in accordance with the strength of the physical body, and that even if we say we need energies for thinking and we need it of course for feelings; and when they are misused or when they are lost, that then I feel sorry that my energies were not used for the purpose I should have used them for, but at the same time, that what I am engaged in—either physically or emotionally or intellectually—there is in me a judgement whenever I say—and this judgement comes from Man Number Four—that there are certain activities which belong to me at a certain level of being and that I distinguish between what I now consider higher and lower, even in a subjective sense, knowing that already I should not spend too much energy on what I call, from the standpoint of earth, even useless. But that this kind of a discrimination, this being able to decide which kind of energies are

worthwhile and which are not is a long process for a man. And he will only know at the time when he asks himself the question should I now Work, if actually there is that kind of energy available for that purpose. And then the general rule is that he should not fool himself. He will know that he doesn't fool himself if there is a slightest possibility in that state to change over to a state of awareness. It is very much as if one is in physical sleep and dreams about the possibility of waking up physically, and that in such a dream, sometimes it might even be a nightmare. I am interested in wanting to stop my sleep because it has given me a dream which I, in my sleep, don't like. The reason for not liking it may be many-fold. It may be that I don't want to be exposed to it because it makes me suffer. Sometimes I think it is not becoming to me to have that kind of a dream. Sometimes I think that I am affected too much by other influences which I, as a man, don't wish. But whatever it is that might happen in a dream resulting in the desire to wake up, sometimes it is possible that something in me helps me to stop the dream in order to be awake. And then I wake physically. This is exactly the same as a man in ordinary life being in a waking-sleeping state, and considering the possibility of being aware and awake or objective. This is when the thought and when the feeling comes into his life in the form of a dream describing a state of consciousness, or when he feels that in a conscious state he will be able to judge better about what should be done in ordinary life. This is his dream during a waking-sleeping state. Sometimes I've compared it to an attitude or a posture of staring, as if then at such a time one excludes ordinary influences from sense organs and tries really to look within oneself. But also it appears when a person becomes inspirational and tries to see the value of what he should actually do in relation to his growth. The decision of such a man, when he is now in this dream state by awakened asleep, like his daily life can offer him, depends can he at such a time stop the dream and wake up. This I say is the question that has to be asked,

because if there is nothing in a man that at that time wishes to discontinue the dream in order to wake up, either the dream will die out without any result, or it simply will continue. This realization of wishing the dream to stop is that one is affected by the dream and that that dream is not the proper state of man to be in. So, if when I have this dream and I have the thought that I wish to be awake, there has to be a very definite reason that at that time I wish to wake up in order to escape from the condition in which I am. And as long as I don't do anything about that condition I will continue to dream, and even in that dream I will continue to think about Work, and even have a feeling regarding it. What makes me wake up is the realization that I am asleep. And what is this in man that makes this statement to oneself, that one is asleep - the same way as in physical sleep I dream, and I know at times that I dream, and I don't want the dream. That is what I say when I talk now about the differences of values of one's feelings. That what really will give me a desire to wake up during my waking-sleeping state is the realization of what man is, in that what he calls his God or his conscience. That has to enter because theoretically, and with his consciousness, and with ordinary facts of life, it is not enough for him. Not at the present state, and not for a very long time because his mind is not at all conscious, and it cannot function in a real conscious sense as being an independent intellectual entity. But there is already started in man something that is of an emotional quality which at times will help his consciousness, his conscience, actually to understand the relationship of that what he is, towards a higher level of being or the possibility of his growth. And that I become dependent more and more of my conscience, to be able to wake up out of the dream which I have in my daily life. And when that starts, that gives me the impetus to wish to stop this dream of mine which I know to be subjective. And that even if the dream

describes for ~~the~~ me the possibility of an awakened state, I know that is not the reality until this desire of conscience will make me wish to be awake and I take an actual step in that direction. I make an effort to convert at that time the energies which are in me into a finer more delicate, more ethereal rates of vibration. For that a man has to become a little bit more sensitive than what he is at the present time. And that is why I many times talk about the necessity of a development of one's emotional center and ~~one's~~ emotional life. And that more and more that what will be reached out of the DO-RE-MI of that Kesdjanian body, going over into something of an entirely different nature of SOL-LA-SI, and for which we use a different name as of emotion, that that is really the quintessence of a man when he wishes to Work on himself, and he can be guided by that what is the lights of Karatas which every once in a while indicates the direction in which he has to go. ¢ How does one accomplish this and how does one make that kind of a decision in ordinary life? You see it's not enough to have the dream. The dream happens to be the thought and the feeling about Work. The dream happens to be the necessity of going to a meeting. The dream happens to be that what I even consider reading =CAPS= All and Everything. But when the dream has to be awakened or stopped, there has to be an experience of the inability of a man to express himself in an emotional direction, towards God. This determines my wish for an effort and it all the time should be related not to ordinary life. As soon as the feeling and as soon as my thought process introduces an element of a higher living, of a level, even if it is planetary, but mostly that what will help is a solar level, and even what may be beyond, although I do not know how to receive that all the time, that then there is introduced in me, because of my own porosity, some kind of an element which helps me to wake up out of the dream and which enables me then to make an effort for a continuation of that kind of a state. ¢ I have to be very clear in the use of the word *awareness*, because sometimes one believes that in the

dream in daily life I become aware of myself as dreaming. All I do at such a time is to notice that state that I am dreaming and I dream about things which are not in that dream, the reality, and it is not an awareness. The awareness is when the dream stops and goes over into the actuality of opening my eyes. It's the reason we call it an "I" and it is one; it's quite different from the two eyes which I open when I am on Earth and I wake up out of a physical sleep. Because the Earth is still subject to two opposites, one eye and another eye which both are needed in order to focus on a certain object. But the state of waking-sleeping, going over into really being awake, requires only one "I" and this "I" has in it the possibility of consciousness and conscience, at the same time and in harmony. It combines in the beginning of what we call Man Number Seven, that is, excuse me, what we call Man Number Six as the beginning of his intellectual body which is linked up with the Lights of Karatas and that what is Man Number four which is the beginning of his emotional body. It combines these two in a triangle, if you remember the diagram, and this is the most important triangle for man in the total diagram that exists. It is a little segment of the big diagram in which physical center is indicated by one side as the octave of physical body. That what is important is a point starting with the DO of emotion going up to FA of emotion, running across towards the DO of intellect and diagonally again connecting with the first DO of one's emotional body. That is a little triangle which is exceptional in the life of man. It's the kind of triangle in which many things can be sown with the expectation that they will grow. It's an extremely nourishing triangle, an area which is very fertile. It is as far removed from the physical body as it can go. It ends up in a line connected with the objective area. It has the two points in which that what goes over for the feeding of the higher forms of a human being belonging to his intellectual or to the continuation of his emotional states, all belong to man being fed out of that small triangle so that then that triangle becomes the most essential value of a person. In that little triangle is the possibility of having a state which helps one to wake up out of the dream

in a waking-sleeping state of daily life. That is why it has to be cultivated; that is why it is necessary to live there to extend what is at the present time in Man Number four as a beginning and an interest into the direction of wishing to understand more because that what is the DO of intellect is for that triangle the understanding of the meaning of one's life. And out of that totality of that triangle comes the voice as a conscience and the direction as a consciousness of that what a man should do, understanding that his dream is not the right state for him to be, that he has to use the dream first to wake up, that is, to wake up to, on the command of something, you might almost say, that happens to be in man and which cries for being set free. This is in the small triangle. That is where the beginning of one's conscience is; that is where, when this triangle is cultivated, Magnetic Center will start to live. It is the first freeing of Magnetic Center from the bondage of the physical body. When it is once there it will start to talk; it will start to encourage; it will start to remind one; it will start to tell a person not to be theoretical. It will start to tell a man not to depend on his feelings alone. It will tell him that many feelings, even if they are interested in the possibility of growth, are not sufficient until something is done that will make them of a different kind of a quality and changing the rates of vibrations. It is really there that a man should live and when he lives he will stop his dreams for the purpose of the utilization of energies, now going into daydreaming, then to be used for the conversion process of making material for further growth both for his Soul and of his Kesdjanian body as the SOL-LA SI of that octave. I say these things because it is sometimes misunderstood of how a man tries to wake up during the day. And that only at the time that he has a chance to see what is there as a wish to be alive he will then determine what the activity must be that is conducive to the fulfillment of that wish. That maybe the wish is not strong enough to counteract the activities of ordinary life and maybe it can; and maybe it is necessary at such a time when

there is that kind of wish, to stop all activities and to come, as it were, to oneself in reducing all activities to a minimum. At times it is necessary to see that perhaps a period of relaxation has to precede any attempt at Work. Maybe one realizes that I may have to keep the mind occupied with the wish to Work as soon as I can, and intentionally not Work now in order not to dilute my effort or to dilute the energy prematurally. This is a decision that a man makes when he is in that kind of a state of conscience and consciousness. Yes, what is ~~it~~?

Tom Records Q: Can we talk a little bit about the small groups? A particular thing that came up I ~~would~~ 'd like to bring up.

MR N: Well, Tom, you at the present time ~~you~~ interfere now very, very much.

Tom Q: I thought that the meetings were to be used for the... MRN: No... Tom: smaller groups.

MR N: ~~No,~~ Apparently it isn't. I ~~have~~ 've no objection to talk about the small groups, but it 's the wrong time now for you to ask. It's quite all right, I need not say anything more. As far as ~~the~~ small groups are concerned, we can change the subject and talk about it. But it is ~~the~~ a wrong note. But it's quite all right. Who wants to talk about the small groups? Apparently Tom does, so Tom go ahead.

Tom Q: Well, this was in relation to something that happened two weeks ago, I didn't want any more time to go by before the experience had left. It was at Trudy and Leo Bartell 's, and most of the people there were new, that is within the last few months. And after a while the meeting seemed to drift to : Ouspensky says this, Ouspensky says that, ~~and~~ in Search and the Fourth Way. And for certain people certain subjects like internal, external considering ~~are~~ were very important. And I first tried to get them to define what they meant by these words and they couldn't. And I said that I really felt that we were getting pretty far off the track and I, in effect, was ~~just~~ sort of just shouted down by saying, no, no, it's very important. And then I perhaps ~~felt~~ found myself getting a little dogmatic just by saying that you had said quite often we should not just quote Ouspensky at a meeting. And I felt I sort of introduced a sour note, but I really didn't think we were going anyplace in this meeting, and

I really am asking, at such a time ~~umm~~, how one would answer this question. And I guess it's because I've never really understood these questions myself.

CAPS Mr. N. Were you here last night?

Tom: Yes, I was.

CAPS Mr. N. Didn't you listen to what I said?

Tom: I did but~~...~~

CAPS Mr. N: what you said ~~what is~~ was in reference to the meeting at Trudy, and ~~I~~ ~~we~~, ~~we can~~ which I listened to. And I gave, last night, the answer to that.

Tom: Yah, it was not always - either to distinguish...

CAPS Mr. N: No, ~~it was~~ connected. I never will it. But for those ~~that~~ ~~are hear~~ who have ears, they can hear. I answered that question. I said that it does not matter at all what anyone else has said about Gurdjieff, I've even used the word "Bible" for CAPS All and Everything. And that we are on the standpoint that we don't care about who says what unless it is in CAPS All and Everything and can be understood. I've no interest in Ouspensky whatsoever, than only a certain ~~meaning~~ means of a man who that was exposed to Gurdjieff and has written about ~~it~~ him. But I have interest in what Gurdjieff himself wrote. And that therefore such quotations, even if one cannot immediately understand ~~it~~ them, have much more value than anything - and I said yesterday, the Fourth Way, I said about Nicoll, I mentioned Walker, I mentioned Fritz Peters, I mentioned The Unknowable Gurdjieff, all these things for me are in exactly the same category and I have included myself. So if you listened well enough last night, you could have answered your own question. ¶ Work is based on what we understand of CAPS All and Everything as Gurdjieff has written it. I mentioned also last night, the second series, whatever there is available that has come direct from Gurdjieff. Even if sometimes it might be a little bit, I would almost say, misunderstood nor entirely understood. And even if at times it might be interpreted, more or less, by someone who happens to formulate ~~it~~ or even if at times it is not entirely understood, but an attempt is made ~~in~~ explaining it, it is far better than to quote from anyone and to get it, you might say, second-hand. cont. paragraph.

But that what counts for a person is his experience only. And that that determines for him what is of value and what isn't. And that reading All and Everything and trying to Work will give him a measure, also independent of All and Everything. And some time ago I've even said, "Even away from Gurdjieff, and free from Gurdjieff", but related to that what is esoteric knowledge belonging to all ages in which man on this Earth has lived. Ultimately that what is the determining factor in each person is his experience and his understanding, What he actually has done, and what has been formed in him. And what has given him a consciousness and a conscience which is his own, and which then can result in his will at the time when such a will is required. On that basis, I've said never mind the quotation of so-and-so, in all cases most likely it 's misquoted or misunderstood entirely. I've used the word "Bible" for All and Everything to indicate that that is scripture. And this word does not come from me; it happens to come from Orage. "Are there any other questions about Group Two, or difficulties, or things that have happened, things that you have learned listen to.

David Stoltzo: I'd ~~like~~ want to relate an experience, I think that ties in Somehow. Last Wednesday, ~~oh - when a~~ all day I kept on thinking about my grandfather, and I hadn't thought about ~~in months.~~ him much And then I was working and Wednesday night, Louise called me up and told me that my grandfather was taken to the hospital in a critical condition. It seemed like I just knew that this was happening, and I rushed over to the hospital, and × my grandfather and I hadn't talked much because I had married out of my religion. And not legally but in so many words he sort of disowned me. And I knew that I really had to make for him, and myself such a tremendous effort, when I went in to see him, to really wake up. And I rushed in to the hospital, and I was the last one to see him. And we talked for about two minutes or three minutes. And he couldn't ~~He~~ talked very well. He was in great pain. And without words, and even with words, he said — "it's ok now". And I was really - I knew then that I communicated or transcended,

beyond words, something very real. And the experience of that, and going back out, and he died the following afternoon. And I was the last one to talk to him alive, or to talk to him when he was still conscious. Because they had given him a shot and rushed him in for an operation. ~~An~~ And then even the time he died at twelve-thirty I had turned to Louise and I said, "what time is it? I must know what time it is". And it was twelve-thirty. And I found out afterwards ~~that~~ he had died at twelve-thirty. And the experience of that, ~~er~~ and then - ~~I~~ I just want to add a little more because I'm trying to bring this ~~when it's~~ all together the whole week, ~~an~~ - then there was the endless wishing, not for myself, for my loss, but for him - that he should go on and that Saint Gabriel should see him and accept him, and the desire now to help my grandmother, who is still alive, ~~and~~ and the feeling, the emotion of wanting to help the rest of my family through this. And then you talked at the Barn on Sunday and said ~~wh~~ giving something, even without words, it's, I was continually trying to do this, ~~and~~ And then many, many things have - maybe I'll end it in the...

CAPS Mr. N: But ~~Well~~ it's very good, David, isn't it? And experience of which you thought you were not capable, and which comes out under strange circumstances. It all belongs to a way of living which is separated, or at least not in immediate contact with ordinary material forms. And it's interesting that one experiences sometimes, that one can actually be susceptible and sufficiently sensitive to it. See, ~~The~~ theoretically of course, everybody does know a little bit about this kind of presentiment, of that what is affecting one at a certain distance which you know and that particularly when conditions of life are almost to be ended, at such a time there is more of that life apparently that is stronger to communicate in a certain way with others, and it might create then, towards the other people who have more or less a relationship, more of a possibility of becoming open to it. And it is right. That out of the experience and the realization of that kind of etherical communication, something starts within oneself, ~~to~~ that you feel you're much more part of it,

~~that~~ and that because of that your life should be much more devoted to that. It's quite right.

David: Just adding something else that came about that I think it is important too. In this process genealogy became very important in my mind, and at my grandfather's grave next to him is my great-grandfather, which I didn't know, and he was a blacksmith and I can't help but remember that time on physiology we talked about four forward and four back. And I started to really search ~~until I~~ and try to find out my genealogy because it seems like this is very important. It's important to know why, if I am a blacksheep in my family, why. And why was my grandfather the only one that worked with his hands and why do I work with my hands.

CAPS Mr. N: Good David. Continue to think about it. There is a solution, ~~and~~ The solution is different from what you think now, but there is definitely a connection and it will take on a certain form later ~~on of~~ on, in which you will understand. Try to get away from ordinary affairs of ordinary life and ordinary relationships, and see much more of what belongs to a different level of being. And in that way the relationship between grandfather and grandson, or that what belongs again to the grandfather ~~and~~ as his generation before him becomes much clearer. ¶ So, we will finish. So now two weeks, I hope you - I always say that— I hope you will profit by what life can give you. I hope you can expect that whatever there is of food out of anything that happens to come, so that you're not reacting in the ordinary way and lose a great deal of energy in getting angry or conflict, but that you would be able to distill essential values out of negativity and positivity ~~of Work~~ as well. And that you contantly could live on a certain plane in-between whatever may be the effects, good or bad, so-called, on Earth, as ~~that is~~ if that where you live. ~~It's~~ is the center of your forehead in-between your two eyes, and represents a chakra ~~to~~ through which information of a conscious kind can enter and gradually change the condition of your mental functioning. ¶ So good-night everybody.

END TAPE

trans: Andy.
proof: Jessica